

# Sequachee Valley News.

VOL. XVII.

SEQUACHEE, TENN., THURSDAY, JULY 15, 1909.

NO. 2.

## AUTO ROAD TO THE DAM

Great Enterprise of Chattanooga and River Power Company.

### SCENIC ROUTE FOR TOURISTS; SHORT ROAD TO NASHVILLE

Force of Sixty Men Now at Work—Highway Built Without Monetary Appeal to Taxpayers of Counties Traversed.

Chattanooga Times:

Another point of interest for tourists will be made easily accessible when the automobile road to the lock and dam is completed. The road is now in course of construction, a squad of sixty men being at work on the highway near Whiteside, and it is planned to have the road completed not later than ninety days hence.

The road, which is being built by the Chattanooga and Tennessee River Power company, will serve a double purpose. First, it will afford ingress and egress for workmen on the power lines of the company, and secondly it will give the public an excellent road to the lock and dam, which from its magnitude is already a point of unusual interest and will doubtless attract many tourists.

The route of the road makes a comparatively small length of new road necessary, as already established highways may be used for a greater part of the distance. The route will be from the city, down the Wauhatchie pike to Wauhatchie, thence over a mile of new road to the Hamilton county line, thence for two miles over a new road in Dade county, Ga., and thence into Marion county, Tenn., and thence to the lock and dam. The points through which the road will pass are Hooker, Whiteside, Vulcan and Rankin's Ferry, the last named being the terminal of the road.

While this road was being considered, the idea of an excellent automobile road to Nashville was hit upon and the enterprise will prove a reality. From Rankin's Ferry it is proposed to connect with an already established pike to Jasper and from that point the Marion county authorities have agreed to build a pike to Monteagle. From Monteagle to Nashville an excellent road is already opened, thus an excellent automobile road is afforded from this city to the capital of the state.

The stretches of old road along the proposed route will be improved, while the virgin road will be built according to most approved plans, and thus the road will be made the model highway of the state.

The road will be graded for the entire distance, ballasted and surfaced with chert, which makes a very suitable roadway for automobiles.

The Chattanooga and Tennessee River Power company is behind the movement to establish the road through to Nashville and there is no doubt that within three months autoists will be making the trip to Nashville by the shortest possible automobile route. The road to the lock and dam will be finished in even less time.

### FEAR OF TROUBLE AT MONTLAKE IS PAST.

CHATTANOOGA, Tenn., July 9.—There is no longer danger of labor troubles at Montlake, according to deputy Sheriff Magill, who has just returned from there. Deputy Magill, in company with Deputy Maddox, was sent to Montlake about a month ago, at the time when trouble from union miners was anticipated by the Montlake Mining company. Their mission was to see that the injunction granted the mining company against trespassing on the part of the union miners was strictly obeyed.

### Chamberlain's Colic, Cholera and Diarrhoea Remedy the Best and Surest.

"It affords me pleasure to state that I consider the preparation known as Chamberlain's Colic, Cholera and Diarrhoea Remedy the best and surest of good results of any I have ever used in my family," says P. E. Herrington, of Mount Aerial, Ky. This is the universal verdict of all who use this remedy. Its cures are so prompt and effective that people take pleasure in recommending it. For sale by Whitwell Drug Store.

### Mrs. Daniel Payne.

Mrs. Payne, wife of Uncle Dan Payne, a pioneer citizen of Sweden's Cove, died suddenly last week.

The best pills made are DeWitt's Early Risers, the famous little liver pills. They are small, gentle, pleasant, easy to take and act promptly. They are sold by Whitwell Drug Co., and J. W. Simpson.

Read the

## GEHENNA AND SECOND DEATH

Editor News:

In defense of the Gospel of Jesus Christ and by the request of others, I feel it my indispensable duty to write a few lines on the article in last week's issue of the Sequachee News, entitled "Eternal Torment." If the false doctrine the gentleman contends for was an error of small magnitude—had it affected the minor points only of our holy religion—charity would enjoin forbearance and christian fellowship. I would pay no attention to it, but take this modern doctrine to be another Gospel, and when considered as a system, to be totally unevangelical.

I notice that the gentleman is very kind in advising earnest seekers after the true meaning of certain words in the original, namely sheol, hades, hell, where this information may be had. I am very proud, indeed, to say that there are still some of us left, who adhere to the truth, who do not need any assistance whatsoever from The People's Pulpit but are able to read the Bible in the original Hebrew and Greek for ourselves.

It is characteristic of a narrow-minded pigmy to cite people to some other sources for the desired information.

I will now endeavor to discuss the Bible idea of future punishment, and give the meaning of these Greek and Hebrew words, according to Grove's, Graves', Hedges', Herman's, Thayer's and Liddell & Scott's dictionaries.

"Hades", is a Greek word meaning the unseen world, the veiled world, the place of disembodied spirits. Hades received the souls of men. Tartarus is one of the departments of this unseen world. Sheol is a Hebrew word, and its meaning is just the same and as full as the Greek word hades. Sheol meant to the Hebrew just what hades did to the Greek. Hell sometimes means the same as those other two words. Sometimes it is mistranslated and employed where the word, "gehenna" should be employed. The words themselves are of little consequence. The fact exists, it is a world unseen, but real. It would have existed and filled its office if the name had been different, or if no name had ever been given to it. The Mississippi river poured its waters along the same channel for ages before the word, Mississippi, was known, and it would have continued as deep and wide if no name had been applied to it. In the course of human events it so happened that the word "hades" was used among men as the name of the unknown regions, inhabited by departed souls, and the Saviour adopted it as suitable to his purpose, because it would be understood, and in using it he sanctioned the general idea of a world of spirits.

The same remark is true of "gehenna". The name is a mere incident. The eternal state of the wicked is a fact, a necessity. Its terrible nature grows out of the nature of sin, and the relation of sin to the divine government.

This word more nearly than any other one in the scriptures, corresponds in meaning with the ideas commonly attached to the English "hell" so far as the finality of punishment is concerned, and cannot, by any possibility of fair criticism, be forced to give expression to the idea of a place of temporary affliction or reformatory torment. It points to the extreme punishment of the enemies of Christ, to the last abode of the lost. None have yet been cast into Gehenna, and we hazard nothing in assuming that the place itself has not been created. It amounts to nothing against the argument in hand that its locality in the universe is unknown and that ages upon ages will yet pass before "the pit be dugged for the wicked." Not even the devil has yet reached this abode. The fallen angels are not in Gehenna, but in Tartarus. They are not yet punished but are reserved under chains of darkness to be punished at the day of judgement, and so it is with the wicked dead. They are in custody under arrest, awaiting the revelation of the judicial decision that consigns them to the final doom. But the "chains of darkness" under which the fallen angels are held are not material chains. We need not suppose that they impede locomotion or bind those on whom they rest as to locality. The devil with his mysterious host goes to and fro on the earth. This is now his sphere, but after the judgement when cast into the lake of "fire" his access to earth will cease and he will tempt us no more. Now he is in the invisible world, in hades, wherein is darkness, and this prison is Tartarus, but it is not Gehenna. When the Saviour used this word He looked beyond Tartarus and beyond Hades: He looked beyond the disembodied state, beyond the resurrection and the judgement and pointed to the last calamity of the wicked. Hence Gehenna is different from Tartarus and Hades in this: It

receives none until after the judgement, and then it never delivers them up. Gehenna is beyond death. Gehenna, as used by our Lord, represents the same state and doom of the wicked that is symbolized in the Apocalypse by the "lake of fire" and the "second death." This does not mean that Gehenna is an emblem of the lake of fire. Both are symbols. At least Gehenna is used metaphorically, the name of a literal valley on earth, passing over to a state or place of punishment in the future, of which identical punishment the lake of fire is a symbol. Each picture to the mind the same outcome of the life of sin, the ultimate and inevitable perdition of ungodly men.

This proposition will not be seriously questioned by Universalists, no-hellites or liberalists of any school. Their opposition is to the application of the symbols. The necessity of their case obliges them to seek an application of these symbols to something this side of the eternal state, and their ingenuity has been taxed to the point of desperation in pursuit of something that will answer the purpose.

In the scriptures we find the same punishment indicated by the following terms and phrases: "Gehenna", "Gehenna fire", "everlasting fire", "the fire that shall never be quenched", and to these is added the significant allusion to the valley of Hinnom, the emblem of all that is horrible, where their worm dieth not and the fire is never quenched. Then passing to the period when the Son of Man shall sit on the throne of His glory, and all nations shall be gathered before Him, and He shall divide them as a shepherd divideth the sheep from the goats and pronounce the final sentence against the wicked, we have the sentence in these words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt 25:41. Now, there can be no doubt that this everlasting fire prepared for the devil and his angels is the same and means the same thing as the "everlasting fire" and the "Gehenna fire" in the passages above. This being settled, as settled it is in all unbiased minds, then the next point is that this fire prepared for the devil and his angels is the same in meaning as the lake of fire in the book of Revelations. That this is true is evident from the following, "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be tormented day and night forever and forever."—Rev. 20:10.

We are not now discussing the nature or significance of these symbols, nor their locality, but simply their relation to each other and the identity of their import. It is a question of fact, to be determined by the nature of the case, by the similarity of expression and use, and by the unreasonableness of the supposition that such striking symbols so nearly alike and relating to the same classes and having the same uses should not have the same final application and meaning. The devil is cast into the lake of fire. Can there be any doubt that this is fire, the everlasting fire prepared for him? The beast and the false prophet are there and all that may be designated as his angels will have their part in that lake. Then how can it be otherwise than that this is the everlasting fire prepared for the devil and his angels? It seems preposterous and even impossible to doubt the fact here insisted upon. And yet, if it be true, it brings the subject of Gehenna into such a light that its relation to the period beyond death and beyond both the resurrection and the judgement, can no more be questioned. Gehenna, as we have seen, is not Hades, is not in Hades, is no part of Hades, and comes into the scenes of human destiny only as Hades goes out. Death and Hades deliver up their dead before the judgement and after the judgement they are cast into the "lake of fire" which is Gehenna.

This point will bear repeating. Upon this fact hangs much of the great debate concerning human destiny. To be cast into the lake of fire is the last calamity. It is the second death. And is not the second death subsequent to the resurrection and therefore in the future state? The following Scriptures will determine. "And the sea gives up the dead which were in it, and death and Hades delivered up the dead which were in them; and they were judged every man according to their works, and death and Hades were cast into the lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20, 13-15. 1. The great white throne appears, the emblem of judgement. 2. Heaven and earth flee away: The visible creation passes out of sight. 3. The dead small and great arise. All the receptacles of the dead, whether of body or soul, whether earth and sea, or Hades, the invisible world of spirits, deliver up their dead. 4. The judgement proceeds. The books—the records of Divine Providence and hu-

man life—are opened, and every man's real character is declared. 5. The ungodly are condemned formally, judiciously as they have been morally, and sentenced. "Depart from me, ye cursed, into everlasting punishment prepared for the devil and his angels. The sentence is executed. Death and Hades and whosoever was not found written in the book of life were cast into the lake of fire. "This is the second death." If there is delivering up of the dead here mentioned, which it certainly is, there is no escape from the conclusion that Gehenna, the lake of fire and the second death, are all beyond the resurrection.

In the next chapter to this we find the "lake of fire" recognized in the immortal state, or in immediate connection with the new creation, when mortality and death are past. As the 20th chapter closes up the history of this world and notes the passing away of the visible creation, with the righteous saved, the wicked damned, and God's eternal government approved, so the 21st chapter opens a new scene where the former things are done away—a scene that lies beyond the limits of time. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and He will dwell with them and they shall be His people, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pains, for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things and I will be his God and he shall be my son. But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. 21: 18.

This new heaven and new earth are the inheritance of saints after the resurrection of the dead. It is not in this world but in the world to come. And it is in connection with this new creation in point of time that the ungodly, the unsaved, "have their part in the lake that burneth with fire and brimstone, which is the second death. As certainly as this blessed state described is in the future world, so certainly is the state symbolized by the lake of fire in the future world. There is no second death till after the resurrection.

Now, we have found Gehenna, while it is not yet created, is ordained of old in the purpose of God, and when death delivers up the bodies and Hades delivers up the souls of the unsaved, then after death, and after the resurrection and after the judgement, "both soul and body" shall be cast in to Gehenna—that real Gehenna of fire, the everlasting fire prepared for the devil and his angels. The name means little to us; the thing is important, and had been just as real and as terrible if nameless.

To the Jew the name was significant. It carried weight. To us the other symbols, the "lake of fire" is more impressive. The application is the same. The final destiny of the unsaved is the unsearchable reality.

Finally we are told by the liberalist, that the lake of fire is a "process" of cleansing. Then all that are cast in to it are sent there for the purpose of purification. The "beast and the false prophet" are there. When will they be purified? The devil is to be cast in to it. Will he be purified? Why not? Death and Hades are to be cast in to it. Is this for the purpose of purification? "But these are to be destroyed" I hear it said. Then why cast them into "a sovereign fire for purification"? Consistency should be observed in the use of figures of speech and in the disposition of symbols. But if we admit the destruction of these, what then? The beast and the false prophet were cast into the lake of fire and destroyed. The devil was cast in to the lake of fire and destroyed. Death and Hades were cast into the lake of fire and destroyed—abolished forever. "Whosoever was not found written in the book of life was cast in to the lake of fire—and purified."

Perhaps some fool will deny the material point in this connection, that is, that Gehenna and the lake of fire mean the same thing. If denied, the difficulties are not cancelled. The formidable facts of Scripture confront them still. The "lake of fire" is there, the emblem of the final state of the wicked beyond the resurrection and the judgement, and whatever meaning is

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attached to Gehenna and however figurative the "lake of fire," the point so clearly made, that the punishment denoted is in the future world, stands unmoved and this is the great fact. Then what if it could be shown that by the use of Gehenna the Saviour made the valley of Hinnom the emblem of national judgements? Would that explain the doom of the devil and all the punishments that follow the destruction of death and Hades? Would it obliterate the significance of the "second death."

But no proof or good reason can be given for separating Gehenna and the lake of fire. As we have seen, Gehenna means punishment after death. Men are cast into it after the body is killed and yet it receives them soul and body together. It is therefore after the resurrection. It is the Gehenna fire—the "everlasting fire," "the unquenchable fire" and it is the "fire prepared for the devil and his angels". It corresponds in every particular to the "lake of fire." Like the lake it is after death, after the resurrection and after the judgement, and it receives the devil and his angels as well as the ungodly of earth. Then why separate them? This cannot be done. Gehenna and the lake of fire point to the same thing. That thing is final. It is the "second death."

Upon it falls the curtain of everlasting night!! No voice echoes back its horrors. No light gleams from its lurid burnings. No revolution of cycles numbers the measure of its years. Eternity, dark, fathomless, hopeless, seals the fate of all adjudged to dwell amid the devouring fires.

The best way to learn the opinions of a people at a given time in their history is to study their literature at the period in question or as near it as possible. Josephus and other Jewish writers of the times of Christ, record with great minuteness and general accuracy, the history of that nation. According to Josephus, the Jews believed in judgement after death, followed by eternal punishment to the wicked. It is evident that at the age in which this document was written, intelligent Christians so understood the Jews and so represented them, and so far as we can learn, without complaint or contradiction, Josephus tells us that the Pharisees held that all souls are incorruptible, but the souls of bad men are subject to eternal punishment (Wars of the Jews II, 8, 14.) The Targums are perhaps the most authoritative expositions of the Jewish faith, as it was when Christ was on earth, now within our reach. These afford unmistakable evidence that eternal punishment was taught and believed by the Jewish people.

If the Jews got their notion of eternal punishment from the heathen philosophers, why did not Christ correct this error rather than give strength to it? The truth is that the Jews perfectly understood Christ in reference to eternal punishment, but in the language of the Bible as quoted by the author of the article entitled "Eternal Torment", "In the last days men shall depart from the true faith, giving heed unto seducing spirits and the doctrine of devils," and the above scripture is a merited photograph of the no-hellites. It is none other than the doctrine of "devils." It is sustained and propagated by devils. The no-hell doctrine was conceived in iniquity and born in hell. If these men, in the language of St. Paul, "of corrupt minds," get any consolation out of their doctrine, why not keep it for themselves, and not try to force it upon innocent girls and boys and others of pure minds and life, for they themselves will need all the comfort their doctrine can give, when they become companions and associates of the devil and his angels. This doctrine of no eternal punishment for the wicked is a bell-trap calculated to slide souls into hell with ease. If there is no hell it occurs to me "there should be two hells" to put the advocates of such a pernicious doctrine in.

The souls of men are conscious after the death of the body. Moses and

Elijah had been dead a long time when seen on the Mount of Transfiguration. Samuel had been dead a long time before he told Saul, the King of Israel, of his impending fate. (Samuel, chapter 28). The rich man was alive after his body had been buried. So was Lazarus; also was Abraham, after his body had lain long in the cave of Macpela. He was heard to say to the rich man that there was a great chasm, gulf, which separate the righteous souls of men from the wicked in Hades or Sheol. Christ said fear not them that hath power to kill the body, but fear him who hath power to kill both soul and body in Gehenna fire.

I have done this in defense of the truth and for the innocent ones who might be led astray by this false doctrine.

ALETHOU HUPERASPISTOS.  
Sequachee, Tenn.

### Nature Fakers.

The Britt (la). Tribune man tells of a new breed of Montana hogs which has recently been imported into that country. These hogs have no kinks in their tails like the ordinary hog. Their tails are three cornered like a file and very large. When a coyote gets after them they spring into the air, alight on their tails and, with the rapidity of lightning, whirl around, boring themselves into the ground out of reach of their enemy.

This farmer has a mile of fence to build, and will utilize the hog to bore the post holes. He stakes the hog out where he wants a post hole and sets the dog on him. The hog bores a hole in a second, and when the hole is deep enough the farmer calls it out with a pail of swill. He then stakes it out where he wants the next hole and repeats the operation. A mile of post holes can be dug in a day in this way.

These hogs have such long hips that their hams reach clear to their shoulders and the whole hog cuts up into hams, shoulder, head cheese and pig's feet; they have no tenderloin or side meat.

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